755 753 Thus, the cures prescribed consist of some kind of medicine (herbs, stones, etc.) whose choice is determined by analogy with the disease--dog's hair against rabies, for instance--and magic words or phrases aiming simply at exorcism or at the transfer of the disease to another person.

851 As with other cultures, the chief events of life--birth, maturity, marriage and death--are surrounded by a host of customs and superstitions. The newborn child is baptized as soon as possible to prevent its being exchanged by some evil force. Before baptism, the child is not to be called by his name but is referred to in general terms such as "the little one," in order to prevent the forces of dark from identifying him.

884 In the life of the young men the maturity ceremony, at which they are accepted as full members of society around the age of 17 years, is very important. As late as the middle of the last century, these elaborate ceremonies were still generally observed. Today they seem to have lost their importance but, in a simplified form, they still welcome almost every young man to maturity. The maturity ceremony consists of a feast at the village inn at which the young man is

entertained by his elder comrades. No women are permitted to witness this event. After this recognition the young man is free to court the local girls and participate in the events reserved for grown men. 881

Before her marriage, the Magyar girl customarily lives chastely, and her virginity is believed to give her magic powers which are employed in several superstitious practices. Many customs and especially the terminology connected with marriage go back to the period of Magyar life when rape or bride-purchase was common. The girl of marriageable age is still today referred to as the 'girl for sale' (eladó lány), and the root vesz 'to take, to buy' also denotes 'to marry.' Among the marriage customs, the church or the civil wedding is only part of the entire ceremonial. The most significant popular ceremony features the solemn knotting of the bride's hair and the placing of the fokōto, the shawl covering the head, by the women of the family she is about to enter. The marriage ceremonies, of course, feature the wedding feast with village-wide rejoicing. The ceremonial slaughter of domestic animals (a cockerel with the Palóc) for this feast is reminiscent of former animal sacrifices. 831 583 585

The mother delivers her child lying either in bed or, in some 000